

Critical Editing and Philological Analysis of the First Chapters of Trito-Isaiah (Isa 56–57) Based on the Coptic Manuscript sa 52 (M 568) and Other Coptic Manuscripts in the Sahidic Dialect and the Greek Text of the Septuagint

Tomasz Bartłomiej Bąk

The John Paul II Catholic University of Lublin

tomasz.bak@kul.pl

 <https://orcid.org/0000-0003-0328-0282>

ABSTRACT: This article presents a critical edition and philological analysis of the first two chapters of Trito-Isaiah (Isa 56–57), drawing primarily on the Coptic manuscript sa 52.2 alongside other extant manuscripts in the Sahidic dialect. The initial section provides an overview of the relevant portion of codex sa 52 (M 568) containing the text under study, followed by a concise list and description of additional manuscripts that preserve at least some verses from Isa 56–57. The core of the article features the Coptic text in the Sahidic dialect, accompanied by an English translation. A tabular comparison highlights deviations between the Sahidic text and the Greek Septuagint, its source, including additions, omissions, lexical variations, and semantic shifts in the Coptic translation. The final section addresses complex philological challenges, whether inherent to the Coptic text or arising from its relationship to the Septuagint, aiming to resolve interpretive difficulties.

KEYWORDS: Coptic language, Sahidic dialect, Book of Isaiah, Trito-Isaiah, sa 52 (M 568), CLM 205, edition of Isa 56–57

This study focuses on the Sahidic edition of the first two chapters of the Book of Trito-Isaiah (Isa 56–57). The third part of the Book of Isaiah (Isa 56–66) introduces the reader to the period immediately following the return of the first group of Babylonian exiles to Palestine. This is the time directly preceding the times of Ezra and Nehemiah and the rebuilding of the Jerusalem Temple. This part of the book is set against the historical background of events taking place between 538 and 520 BC. Trito-Isaiah constitutes a collection of prophecies, probably originating from the prophet's disciples. That is the reason for their heterogeneous nature. The nation of Israel is in a difficult situation. National and religious life has to be rebuilt after captivity. The intentions of those returning to the land of their ancestors have not materialised as expected. One can sense in the book an atmosphere of disillusionment and despondency. The nation disregards the Law of God. The author therefore calls for an improvement in customs.

The first exhortation of the first chapter of Trito-Isaiah: 'Keep judgment; do righteousness' (Isa 56:1) may be a summary of the entire work. The author desires salvation for all. He excludes neither foreigners nor the previously despised eunuchs, provided they keep the Law (Isa 56:2–8). A special emphasis is placed on keeping the Sabbath (vv. 2 and 6). Failure to keep the Law of God may result in attacks from pagan nations who are compared to wild animals (Isa 56:9–12).

Chapter 57 carries an atmosphere of sadness and disappointment. Many of the righteous fall into extreme misery through the fault of the nation's leaders (vv. 1–2). Idolatry is widespread. Many indulge in witchcraft, not even shrinking back from offering children as sacrifice (vv. 3–6). Some of the nation fell into fornication (vv. 7–8) and tried to enter into alliance with pagan states (vv. 9–10). The worship that is due to the true God was redirected to false gods (vv. 11–13). Despite the sins of his people, God does not want to be angry forever (vv. 14–18). Those who mourned the fall of the nation will eventually sing a song of joy (v. 19). Only the wicked, compared to the stormy sea, will be denied peace (vv. 20–21).

The study of the following chapters of Isaiah in the Sahidic dialect is a continuation of previous work.¹ The edition of the Coptic text will be based mainly on the Sahidic manuscript numbered sa 52² in Schüssler's compilation (M 568 in the Depuydt compilation),³ which is to be found under the number CLM 205 at the Archaeological Atlas of Coptic Literature website.⁴ This work is based on both the photographic edition (referred to as a *facsimile*), provided by the Vatican Library, and the microfilm, provided by the Morgan Library in New York. For several years now, black-and-white photographs of the Library's Coptic collection have been available at <https://archive.org/details/PhantouLibrary>.⁵ Colour reproductions are also available as part of the Digital Edition of the Coptic Old Testament (DECOT) project at <http://coptot.manuscriptroom.com/manuscript-workspace>.⁶ Comparing chapters Isa 56–57 of the analysed manuscript with its electronic edition in DECOT, at least one discrepancy can be noted. In line 29 of the left column on page 115, f. 57^r (Copt. ΠΙΖ) in the DECOT edition, one can

¹ The edition of the text of Proto-Isaiah (Isa 1–39) based on manuscript sa 52 is available in: T. Bąk, *Proto-Isaiah in the Sahidic Dialect of the Coptic Language. Critical Edition on the Coptic Manuscript sa 52 (M 568) and Other Witnesses* (PO 251 [57.3]; Turnhout: Brepols 2020) 343–660. Subsequent chapters of Deutero-Isaiah are compiled in *Isa 40, Isa 41, Isa 42:1–44,5, Isa 44:6–45:25, Isa 46–48, Isa 49–50, Isa 51–52, Isa 53, Isa 54–55*.

² K. Schüssler, *Das sahidische Alte und Neue Testament: sa 49–92* (Biblia Coptica 1/3; Wiesbaden: Harrassowitz 1998) 17–19.

³ History and description of the manuscript in Bąk, *Proto-Isaiah in the Sahidic Dialect*, 13–28. See also L. Depuydt, *Catalogue of Coptic Manuscripts in the Pierpont Morgan Library* (CIM, IV Oriental Series 1; Leuven: Peeters 1993) 20–22.

⁴ See <https://atlas.paths-erc.eu/manuscripts/205> [access: 10.02.2025].

⁵ The verse Isa 56:1 begins at: <https://archive.org/details/PhantouLibrary/m568%20Combined%20%28Book-marked%29/page/n113/mode/2up?view=theater> [access: 10.02.2025].

⁶ See the manuscript website: <https://coptot.manuscriptroom.com/manuscript-workspace/?docID=622008> [access: 10.02.2025].

read **NNMMΔ NKOTK̄**,⁷ while in the manuscript sa 52 one finds **NNMMΔ NNKOTK** (lit. ‘in the place of sleep’).

While editions of individual Isaiah manuscripts exist, as exemplified by the current DECOT project, a critical edition of the Sahidic text of Isaiah has not been published anywhere to date. Thus far, no one has compared the Sahidic text with the Greek Septuagint, providing the basis for the Coptic translations. The present study fills this gap. The Sahidic text edition can be used for further exegetical studies of the Book of Isaiah. It may also assist in biblical textual criticism by revealing the reception history of the biblical text in the first centuries of Christianity.

The numbering of folios in this study is in line with the *facsimile* numbering applied by the Vatican Library. Since the numbering featured on the Digital Edition of the Coptic Old Testament website does not correspond to the *facsimile* edition, the original Coptic page numbers will also be indicated in this article to avoid ambiguity.

This study combines features of both the diplomatic edition of manuscript sa 52 (M 568) and its critical edition. Apart from the preferred manuscript, sa 52, from the Pierpont Morgan collection, editions of all other currently available Coptic manuscripts in the Sahidic dialect, which include at least some Isa 54–55 verses, will also be considered. Symbols in the critical apparatus (exclamation mark in superscript: ‘!’) will suggest reading more similar to the Greek text of the LXX. In the preparation of the text of Isa 56–57, as was done in the editing of earlier chapters, diacritical signs (superlinear stroke, trema) and division marks (middle point) found in the manuscript of sa 52 have been rendered. However, supralinear strokes have not been completed where the manuscript does not contain them, and one would expect them in the standard notation. The *nomina sacra* are also not written out in full.

The manuscript represents a non-standard supralineation system, as already noted by Depuydt (‘supralineation: non-standard’).⁸ This is a common feature of Fayyum manuscripts. In addition to the standard Sahidic supralineation, in sa 52 some letters are marked with a dot where the Sahidic system would place a dash. This is particularly true of the initial letter **Μ** of the direct object and the genitive **Ν**. The present edition retains this non-standard system. The dot system is characteristic of the so-called ‘Touton style’.⁹

⁷ See <https://coptot.manuscriptroom.com/manuscript-workspace/?docID=622008> [access: 10.02.2025].

⁸ Depuydt, *Catalogue of Coptic Manuscripts*, 21.

⁹ Touton is an ancient city of Tebtunis located in the southern part of the Fayyum. In the ninth and tenth centuries, a Christian scriptorium existed there, where numerous Sahidic manuscripts were produced. Some of these were donated to the nearby monastery of the Archangel Michael at Phantou (el-Hamuli). Some 80 manuscripts from Touton were also discovered at the White Monastery near Sohag. The manuscript sa 52 is slightly earlier and can hardly be unequivocally classified as ‘Touton style’ On the one hand, the supralinear dots and the obelos with two dots are characteristic of this style. On the other hand, the manuscript of sa 52 lacks the dots over autosyllabic vowels of the **Ē ΒΟΛ** type most characteristic of Touton (see C. Nakano, ‘Indices d’une chronologie relative des manuscrits coptes copiés à Toutôn (Fayoum),’ *JCoptS* 8 [2006] 149, and also: <https://apps.lib.umich.edu/online-exhibits/exhibits/show/coptic-manuscripts/manuscripts-copied-in-touton> [access: 11.02.2025]).

The critical edition and philological analysis of the selected passage will include the following elements: (1) a general description of the folios of sa 52 manuscript containing the text of Isa 56–57, (2) a presentation of the Coptic text based on the sa 52 manuscript taking other available witnesses into account, (3) English translation,¹⁰ (4) a list of disparities between the Greek text of the LXX¹¹ and its Coptic translation, and (5) an analysis of more challenging philological phenomena observed in the Coptic chapters of Isa 56–57.

1. General Information about Isa 56–57 in the sa 52 Manuscript

The text of Isa 56–57 begins on page 114 (f. 56^v, Copt. $\overline{\text{PT}}\overline{\text{C}}$), line 23 of the left column, and ends on page 117, f. 58^r (Copt. $\overline{\text{PT}}\overline{\text{O}}$) in line 7 of the right column. The two prepared chapters thus occupy just over six columns of text. As has already been noted many times in the study of earlier chapters, the folios of the manuscript have not been chosen particularly carefully. Their shape is not always even, as exemplified by page 114 (f. 56^v, Copt. $\overline{\text{PT}}\overline{\text{C}}$), which on the left tapers significantly downward. This causes the left column of text to become increasingly narrow. Its last line contains only 10 letters.

One of the worst leaves is marked with the Coptic numbers $\overline{\text{PT}}\overline{\text{O}}$ (117, f. 58^r) and $\overline{\text{PK}}$ (118, f. 58^v). Page $\overline{\text{PT}}\overline{\text{O}}$ contains verses Isa 57:15b–21. The right side of this page is very irregular and tapers downwards. The shape of the page results in only 8 letters in line 30 of the right column. In addition, at the level of lines 7 to 13 on the right side of the right column, there is a perforation of a few centimetres. Such a damaged leaf was used by the scribe from the very beginning. In fact, neither its shape nor the perforation causes any shortcomings in the text. The scribe adapts the number of letters on each line to the space available. At one point, at the end of the left column on page 114 (f. 56^v, Copt. $\overline{\text{PT}}\overline{\text{C}}$) he wrote the last three letters MOY under the column to complete the word $\text{X}\alpha\text{ZMOY}$. A similar manner of ending words under the column could already be observed on earlier leaves of the manuscript.

Errors, corrected by the author of the manuscript, can be observed in several places in the text. In the second line of the right column on page 114 (f. 56^v, Copt. $\overline{\text{PT}}\overline{\text{C}}$) in the expression $\text{ET}\overline{\text{M}}\text{E}\text{IPE}$ ('so as not to do') one erased letter can be seen before the verb EIPE . Presumably there was an E there. A dittography error was thus removed.

In the ninth line of the right column on page 114 (f. 56^v, Copt. $\overline{\text{PT}}\overline{\text{C}}$) in the expression $\overline{\text{MT}}\overline{\text{PT}}\overline{\text{PE}}\text{CIOYP}$ ('let not the eunuch'), the definite article of the masculine singular IT was added in the superscript, which in the edition analysed is written as $\overline{\text{MT}}\overline{\text{PT}}\overline{\text{PE}}\backslash\text{IT}/\text{CIOYP}$.

¹⁰ In order to show more clearly the differences between the Septuagint and the Coptic text, the English translation is based on the NETS translation. Differences in the Coptic translation are indicated in italics.

¹¹ The article uses Ziegler's critical edition: J. Ziegler (ed.), *Septuagint. Vetus Testamentum Graecum. Auctoritate Societatis Litterarum Göttingensis editum. XIV. Isaias* (Göttingen: Vandenhoeck & Ruprecht 1939).

As in earlier chapters, in the text of Isa 56–57 the final letter –N is sometimes written as a horizontal line in superscript. In all cases, this is the last letter in a line of text. This can be observed:

- in line 4 of the left column on page 115, f. 57^r [Copt. $\overline{\text{P}\overline{\text{T}}\overline{\text{Z}}}$] in the word $\epsilon\zeta\omicron\Upsilon(\text{N})$,
- in line 20 of the left column on page 115, f. 57^r [Copt. $\overline{\text{P}\overline{\text{T}}\overline{\text{Z}}}$] in the word $\text{N}\lambda\Gamma\text{P}\text{I}\text{O}(\text{N})$,
- in line 15 of the left column on page 117, f. 58^r [Copt. $\overline{\text{P}\overline{\text{I}}\overline{\text{H}}}$] in the word $\text{P}\epsilon(\text{N})$ $\text{T}\lambda\text{I}\text{T}\lambda\text{M}\text{I}\epsilon$; it is rather unusual situation when N is written as a horizontal line in the middle of a word,
- in line 32 of the left column on page 117, f. 58^r [Copt. $\overline{\text{P}\overline{\text{I}}\overline{\text{H}}}$] in the word $\bar{\epsilon}\zeta\omicron\Upsilon(\text{N})$.

Despite various imperfections, the text of chapters Isa 56–57 in sa 52 manuscript is very well preserved. Its reading does not pose any problem.

2. List of Manuscripts Containing the Text of Isa 56–57 in the Sahidic Dialect of the Coptic Language

Verses of chapters 56–57 of the Book of Isaiah can be found in several other manuscripts, not as complete as sa 52. With regard to the names of the manuscripts, precedence will be given to the designations used in Schüssler’s study.¹² References to electronic collections will be provided where possible. Some Isa 56–57 verses can be found in the following manuscripts:

Sa 41.18 (= CLM 450¹³ = DECOT sa 2058 [Doc ID 622058]): fragment of a codex, consisting of five folios numbered 157–161.¹⁴ Their shelfmark: **Paris, BN, Copte 129³ fol. 157–161**. The folios are part of codex sa 41, which contains the text of the Book of Isaiah. The vast majority of it has been destroyed. The individual leaves of the sa 41 manuscript are scattered all over the world. They can be found in Paris, London, Vatican City, Vienna, and Cairo.¹⁵ The sa 41.18 fragment contains the text of **Isa 55:9–60:8**. The fragment included in sa 41.18 has been edited by Hebbelynck,¹⁶ and it can be inferred from this that the text of the fragment of **Isa 55:9–13** of interest is very well preserved.

¹² K. Schüssler, *Das sahidische Alte und Neue Testament* (Biblia Coptica 1/1–4/4; Wiesbaden: Harrasowitz 1995–2012).

¹³ Archaeological Atlas of Coptic Literature (see <https://atlas.paths-erc.eu/> [access: 27.02.2025]).

¹⁴ See K. Schüssler, *Das sahidische Alte und Neue Testament: sa 21–48* (Biblia Coptica 1/2; Wiesbaden: Harrasowitz 1996) 81.

¹⁵ Schüssler, *Sa 21–48*, 74. For details, see also <https://atlas.paths-erc.eu/manuscripts/450> (access: 27.02.2025).

¹⁶ A. Hebbelynck, “Fragments inédits de la version sahidique d’Isaïe. I. Fragments de la Bibliothèque Nationale de Paris,” *Mus* 14 (1913) 197–219 (the text of Isa 56–57 on pp. 198–207). Electronic edition also available at DECOT: <https://coptot.manuscriptroom.com/manuscript-workspace/?docID=622058> (access: 27.02.2025).

The dating of the manuscript oscillates between the 12th and 14th centuries.³¹ The text was edited by Amélineau³² and Ciasca, who designated the manuscript as IC.³³ An electronic edition can also be accessed on the DECOT website.³⁴ Manuscript sa 108^L has already been used several times in the preparation of the critical edition of the earlier chapters of Isaiah.³⁵

P. Mon. Epiph. 27 (= CLM 1601 = LDAB 112535 = TM 112535): ostracon, 6th to 7th century,³⁶ found in the Monastery of Epiphanius at Thebes. Currently held at the Metropolitan Museum of Art Egyptian Expedition in New York: **MMA 12. 180. 216 (Ostr.): sa^{exc}**. Contains selected passages from various chapters of Isaiah: Isa 40:1–2; 50:4–5a; 57:1, 13–14; 59:21; 62:10; 64:4–5. This study is interested in the passage **Isa 57:1.13–14**. A brief description of the manuscript can be found in a study by Crum.³⁷ This is also where edition of the text can be found.³⁸ The manuscript has already been used for editions of earlier fragments of Deutero-Isaiah.³⁹

CLM 3469 (= TM 111691 = DECOT 2028 [Doc ID 622028]) is one of three Sahidic codices discovered by Polish archaeologists in 2005 on the hill of Sheikh Abd el-Qurna

³¹ Henri Hyvernat (“Étude sur les versions coptes de la Bible. II. – Ce qui nous est parvenu des versions égyp- tiennes,” *RB* 5 [1896] 548–549) argues in favour of the earliest date, falling around the 12th/13th century. George W. Horner estimates that the lectionary was created ‘not earlier than the thirteenth [century]’ (*The Coptic Version of the New Testament in the Southern Dialect, Otherwise Called Sahidic and Thebaic, with Introduction, Critical Apparatus, and Literal English Translation*. III. *The Gospel of S. John* [Oxford: Clarendon Press 1911] 383); Paulinus J. Balestri moves this date to the 13th or 14th century (*Sacrorum Bibliorum frag- menta copto-sahidica Musei Borgiani*. III. *Novum Testamentum* [Roma: Typographia Polyglotta S. C. de Prop- aganda Fide 1904] LXI); Augustinus Ciasca opts for the late 14th century (*Sacrorum Bibliorum fragmenta copto-sahidica Musei Borgiani iussu et sumptibus S. Congregationis de Propaganda Fide studio P. Augustini Ciasca ordinis Eremitarum S. Agostini edita* [Roma: Typis S. Congregationis de Propaganda Fide 1885] I, XXVII); Alfred Rahlfs speaks of ca. 1400 (*Die alttestamentlichen Lektionen der griechischen Kirche* [MSU 5; Berlin: Weidmann 1915] 163). The DECOT website states ‘before 1443 AD’ (see <https://coptot.manuscriptroom.com/manuscript-catalog?docID=620016> [access: 26.02.2025]).

³² É. Amélineau, “Fragments de la version thébaine de l’Écriture (Ancien Testament),” *Recueil de travaux relatifs à la philologie et à l’archéologie égyptiennes et assyriennes* 9 (1887) 126.

³³ Ciasca, *Sacrorum Bibliorum fragmenta*, II, 243.

³⁴ See <https://coptot.manuscriptroom.com/manuscript-workspace/?docID=620016> [access: 23.02.2025].

³⁵ See Bąk, *Proto-Isaiah in the Sahidic Dialect*, 364–365; *Isa 40*, 77–78; *Isa 46–48*, 605–606; *Isa 49–50*, 9–10; *Isa 51–52*, 23; *Isa 53*, 864.

³⁶ See <http://papyri.info/dclp/112535#> [access: 4.02.2025].

³⁷ W.E. Crum – H.G. Evelyn White, *The Monastery of Epiphanius at Thebes*. II. *Coptic Ostraca and Papyri Edited with Translations and Commentaries by W.E. Crum. Greek Ostraca and Papyri Edited with Translations and Commentaries by H. G. Evelyn White* (New York: The Metropolitan Museum of Art Egyptian Expedition 1926) 158. Electronic access: <https://libmma.contentdm.oclc.org/digital/collection/p15324-coll10/id/166336> [access: 4.02.2025].

³⁸ Crum, *The Monastery of Epiphanius at Thebes*, II, 6–7. Electronic access: <https://libmma.contentdm.oclc.org/digital/collection/p15324coll10/id/166184> [access: 4.02.2025].

³⁹ See Bąk, *Isa 40*, 79 (designated as MMA 12); *Isa 49–50*, 12.

in Western Thebes, which is why it is often referred to as the *Qurna Isaiah*.⁴⁰ It is currently stored in the museum in Cairo (shelfmark 13446). The manuscript is a parchment codex and contains the last part of the Book of Isaiah, or more precisely, chapters 47:14–66:24. The codex is heavily damaged. The spine of the codex and its stitching have been completely destroyed, causing some of the folios to take the form of detached leaves.⁴¹ “The leaves were cockled and distorted and the edges demonstrated several cracks and tears. Severe iron gall ink corrosion has caused losses in text areas and burned the parchment.”⁴² A. Suci attributes the origin of the code to the late 7th or early 8th century.⁴³ More detailed information on the manuscript can be found on the Archaeological Atlas of Coptic Literature website.⁴⁴ An edition of the codex is available in electronic form on the DECOT website.⁴⁵

SER 258: two more verses of **Isa 56:6b*–7*** are included in Vaschalde’s list⁴⁶ under the category ‘Autres collections’. They are designated as **SER 258**, which is an abbreviation for ‘Sammlung Erzherzog Rainer’. The text was edited by Wessely who designated it K 9683.⁴⁷ The above passage is not mentioned either in Schüssler’s *Biblia Coptica* or in the DECOT electronic database. The verses are not an exact quotation from Isaiah. The text is preserved fragmentarily and only a few words belonging to verse 7 can be identified from it: **ΕΖΡΑΙ ΕΣΜ ΠΑΘΥCΙΑCTHPION** and **[Χ]Ε ΠΗΙ ΜΠΕΩΛΗΛ ΝΝΖΕΘΝΟC ΤΗΡΟΥ**. The notation of this short passage is entirely consistent with the sa 52 manuscript that is of interest to this study.

To illustrate the contents of individual manuscripts better, the occurrence of the verses from Isa 46–48 is presented in the table where:

- an ‘x’ means the occurrence of the entire verse,
- an ‘(x)’ means the occurrence of only a fragment of a particular verse,
- a blank space in the table means the given verse is absent in the manuscript.

⁴⁰ For more about the discovery itself, see T. Górecki, “Sheikh Abd el-Gurna,” *Seventy Years of Polish Archaeology in Egypt* (ed. E. Laskowska-Kusztal) (Warsaw: PCMA 2007) 186–187; T. Górecki – E. Wipszycka, “Scoperta di tre codici in un eremo a Sheikh el-Gurna (TT 1151–1152): il contesto archeologico,” *Adamantius* 24 (2018) 118–132.

⁴¹ See A. Suci, “The Sahidic Tripartite Isaiah: Origins and Transmission within the Coptic Manuscript Culture,” *APF* 66/2 (2020) 381–382.

⁴² A. Thommée, “The Gurna manuscripts (hermitage in MMA 1152) conservation report, 2010,” *PAM* 22 (2013) 204.

⁴³ Suci, “The Sahidic Tripartite Isaiah,” 383.

⁴⁴ See <https://atlas.paths-erc.eu/manuscripts/3469> [access: 3.02.2025].

⁴⁵ See <https://coptor.manuscriptroom.com/manuscript-workspace/?docID=622028> [access: 12.02.2025].

⁴⁶ Vaschalde, “Ce qui a été publié des versions coptes de la Bible,” 249.

⁴⁷ C. Wessely, *Griechische und koptische Texte theologischen Inhalts* (Studien zur Palaeographie und Papyruskunde 15; Leipzig: Haessel 1914) IV, no. 258d.

The contents of the manuscripts are as follows:

Isa 56

	1	2	3	4	5	6	7	8	9	10	11
Sa 41.18	x	x	x	x	x	x	x	x	x	x	x
Sa 48	x	x	(x).	x	x	(x).	x	x	x	x	x
Sa 52	x	x	x	x	x	x	x	x	x	x	x
Sa 108 ¹	x										
CLM 3469	(x).	(x).	(x).	(x).	(x).	(x).	(x).	(x).	(x).	(x).	(x).
SER 258							(x).				

Isa 57

	1	2	3	4	5	6	7	8	9	10	11
Sa 41.18	x	x	x	x	x	x	x	x	x	x	x
Sa 48	x	x	x	(x).	x	(x).	x	x	x	(x).	x
Sa 52	x	x	x	x	x	x	x	x	x	x	x
P. Mon. Epiph 27	(x).										
CLM 3469	x	(x).	(x).	(x).	(x).	(x).	x	(x).	x	(x).	(x).
SER 258											

	12	13	14	15	16	17	18	19	20	21
Sa 41.18	x	x	x	x	x	x	x	x	x	x
Sa 48	x	(x).	(x).	(x).	x	(x).	(x).	(x).	(x).	x
Sa 52	x	x	x	x	x	x	x	x	x	x
P. Mon. Epiph 27		(x).	(x).							
CLM 3469	(x).									
SER 258										

3. The Sahidic Text of Isa 56–57

As in the case of the previous chapters, the following signs have been introduced in the edition of the Coptic text:

- < > pointed brackets to indicate that the text has been completed so that it can be properly understood,
- { } braces to indicate the scribe's redundant letters (frequently being the effect of dittography),
- > sign to indicate the lack of the given form in the manuscript whose number is given beside it,
- ! exclamation mark in superscript to suggest a more correct reading,
- (N) to show the places in which the letter **N**, occurring at the end of the line, was signalised by a stroke (**N** supralinear),
- \ / sign to indicate the letter added subsequently by the scribe above the line,
- / \ sign to indicate the letter added subsequently by the scribe below the line.⁴⁸

⁴⁸ Cf. Bąk, *Isa 46–48*, 609.

The text of Isa 56–57 in the Sahidic dialect of the Coptic language reads as follows:

Chapter 56

- v. 1 **ΝΑΪ ΝΕΤΕΡΕΠΧΟΕΪΣ ΧΩ Μ̄ΜΟΟΥ· ΖΑΡΕΖ ΕΠΖΑΠ· ΕΙΡΕ Ν̄ΔΙΚΑΙΟCΥΝΗ· ΑΠΑΟΥ-
ΧΑΪ ΓΑΡ ΖΩΝ ΕΖΟΥΝ Ε̄ΕΙ· ΑΥΩ ΕΤΡΕΠΑΝΑ ΘΩΛΠ ΕΒΟΛ·^{v.1}**
- v. 2 **ΝΑΪΑΤ̄ Μ̄ΠΡΩΜΕ Ε̄ΤΕΙΡΕ Ν̄ΝΑΪ· ΑΥΩ ΠΡΩΜΕ ΕΤΘΟ<Λ>Χ Μ̄ΜΟΟΥ· ΑΥΩ ΕΤΖΑΡΕΖ
ΕΝΑCΑΒΑΤΟΝ ΕΤ̄ΜΧΑΖΜΟΥ· ΑΥΩ ΕΤΖΑΡΕΖ ΕΝΕCΘΙΧ ΕΤ̄ΜΕΙΡΕ ΝΖ̄ΝΧῙ ΝΘΟΝC·^{v.2}**
- v. 3 **Μ̄Π̄ΡΤΡΕΠ̄Ω̄ΜΜΟ ΧΟΟC ΕΤΖΗΝ ΕΖΟΥΝ Ε̄ΠΧΟΕΪC ΧΕ ΜΗΩΑΚ ΠΧΟΕΪC ΝΑΠΟΡΧΤ
ΕΒΟΛ Μ̄ΠΕCΛΑΟC· ΑΥΩ Μ̄Π̄ΡΤΡΕ\Π/CΙΟΥΡ ΧΟΟC ΧΕ ΑΝΓ ΟΥΩΕ ΕCΩΟΥΩΟΥ·^{v.3}**
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- v. 8 ΑΚΩ: ΑΡΚΩ sa 41.18 (! DECOT: ακω), ΕΚΩ CLM 3469 | ΝΟΥΡ ΠΜΕΕΥΕ: ΝΝΟΥΡ ΠΜΕΥΕ sa 48 | ΝΝΟΥΕΒΡΟ: ΝΟΥΕΒΡΟ sa 48 | ΜΠΟΥΡΟ: ΜΠΟΥΗΙ sa 41.18 | ΜΜΟΙ: ΜΜΟΕΙ sa 48 | ΕΡΑΘΝ: ΕΡΝΑΘΝ sa 41.18 | ΟΥΖΟΥΟ: ΖΟΥΟ sa 48 | ΑΜΕΡΕ ΝΕΤΝΚΟΤΚ: ΑΡΜΕΡΕΝΕΤΝΚΟΤΚ sa 41.18
- v. 9 ΑΤΑΩΑ: ΑΡΤΑΩΟ sa 41.18, 'ΑΤΑΩΟ sa 48, CLM 3469 | ΑΤΑΩΕ: ΑΡΤΑΩΕ sa 41.18 | ΝΕΤΟΥΗΥ: ΝΕΤΟΥΗΟΥ sa 48 | ΑΧΟΥ: ΑΡΧΟΥ sa 41.18 | ΝΖΝΒΑΪΩΪΝΕ: ΝΖΝΧΑΪΩΪΝΕ sa 41.18, ΝΖΕΝΧΑΪ ΪΝΕ sa 48, CLM 3469 | ΠΒΟΛ: ΜΠΒΟΛ sa 48 | ΝΝΟΥΤΩ: ΝΝΟΥΤΟΥ sa 48 | ΑΚΤΟ: ΑΡΚΤΟ sa 41.18 | ΑΘΒΒΙΟ: ΑΡΘΒΒΙΟ sa 41.18, ΑΘΒΕΙΟ CLM 3469
- v. 10 ΝΟΥΖΪΟΥΕ: ΝΟΥΖΪΟΥ CLM 3469 | ΑΖΙCΕ: ΑΡΖΙCΕ sa 41.18 | ΕΙCΘΜΟΜ: ΕΪΘΜΟΜ sa 41.18, ΕΕΙΘΜ[ΟΜ] sa 48 | ΑΪΕΙΡΕ ΝΝΑΙ: ΤΑΡΕΡ ΝΑΙ sa 48 | ΜΠΕCΕΠCΩΠΤ: ΜΠΕCΠCΩΠΤ sa 48, ΜΠ[ΕCΠ]CΩΠ[Τ] CLM 3469
- v. 11 ΝΤΑΡ ΖΟΤΕ: ΝΤΟ ΤΡΡΕ sa 41.18 (! DECOT: ΝΤΑΤΡΡΕ), ΝΤΑΤΡ ΡΕ sa 48, [Ν]ΤΑΤ[ΡΡΕ] CLM 3469 | ΑΡ ΖΟΤΕ: ΑΡΡΖΟΤΕ sa 41.18 | ΑΥΩ!: > sa 48 | ΑΧΪ ΒΟΛ: ΑΡΧΪΒΟΛ sa 41.18 | ΕΡΟΙ: ΕΡΟΕΙ sa 48 | ΜΠΕΚΑΑΤ: ΜΠΟΥΚΑΑΤ (sic) sa 41.18, + ΝΕ sa 48 | ΖΝ ΝΟΥΜΕΕΥΕ: ΖΜ ΠΟΥΜΕΕΥΕ sa 41.18, sa 48 | ΕΙΩΑΝΝΑΥ: ΕΕΙΩΑΝΝΑΥ sa 48
- v. 12 ΕΝCΕΝΑ†: ΕΤΝCΕΝΑ† sa 41.18, ΕΤΕ ΝCΕΝΑ† sa 48, [ΕΤΕ]ΝCΕ[ΝΑ†] CLM 3469

- v. 13 ΕΡΩΑΝΩΩ ΕΖΡΑΪ ΟΥΒΗΥ· ΜΑΡΟΥΤΟΥΧΟ ΖΝ ΤΟΥΘΛΙΨΙΪ· ΝΑΪ ΓΑΡ ΤΗΡΟΥ ΠΤΗΥ
 ΝΑϸ<Ι>ΤΟΥ· ΑΥΩ ΟΥΝ ΟΥΖΑΤΗΥ Ν<Α>ΘΛΟΥ ΕΒΟΛ· ΝΕΤΚΩ ΔΕ ΝΖΤΗΥ ΕΡΟΪ
 ΝΑΧΠΟ ΝΑΥ ΜΠΚΑΖ· ΑΥΩ ΣΕΝΑΚΛΗΡΟΝΟΜΕΙ ΜΠΑΤΟΥ ΕΤΟΥΑΑΒ·^{v.13}
- v. 14 ΑΥΩ ΣΕΝΑΧΟΥΟ ΣΕ ΤΒΒΟ ΜΠΕϸΜΤΟ ΕΒΟΛ ΝΝΕΖΪΟΥΟΕ· ΑΥΩ ΝΤΕΤΝ̄ϸΪ ΝΝΕΧΡΟΠ
 ΕΒΟΛ ΖΝ ΝΕΖΪΟΥΟΕ ΜΠΑΛΛΑΟ·^{v.14}
- v. 15 ΝΑΪ ΝΕΤΕΡΕΠΧΟΕΪΣ ΧΩ ΜΜΟΥ· ΠΕΤΧΟϸΕ ΕΤΟΥΗΖ ΖΝ ΝΕΤΧΟϸΕ ΨΑ ΕΝΕΖ·
 ΠΕΤΟΥΑΑΒ ΖΝ ΝΕΤΟΥΑΑΒ (Page 117, f. 58^r [Copt. P10]) ΠΕϸΡΑΝ ΠΕ ΠΧΟΕΪΣ ΕΤΧΟϸΕ
 ΕΤΜ̄ΤΟΝ ΜΜΟΥ ΖΝ ΝΕΤΟΥΑΑΒ· ΠΕΤϸ ΝΟΥΜΝΤΖΑΡΩΖΗΤ Ν̄ΝΖΗΤ ΨΗΜ· ΑΥΩ ΕΤϸ
 ΝΟΥΩΝΖ Ν̄ΝΕΤΟΥΩϸ ΖΜ ΠΕΥΖΗΤ·^{v.15}
- v. 16 <Ν>ΝΕΙΝΑΧΪ ΚΒΟ ΜΜΩΤ̄Ν ΑΝ ΨΑ ΕΝΕΖ· ΟΥΔΕ Ν̄ΝΕΙΝΑΝΟΥϸΣ ΕΡΩΤ̄Ν ΑΝ ΨΑ ΒΟΛ·
 ΟῩΝ ΟΥΠ̄ΝΑ ΓΑΡ ΝΗΥ ΕΒΟΛ ΖΪΤΟΥΤ· ΑΝΟΚ ΠΕ(Ν)ΤΑΪΤΑΜΙΕ ΝΙΒΕ ΝΙΜ·^{v.16}
- v. 17 ΑΪΛΥΠΗ ΜΜΟΥ ΝΟΥΚΟΥΪ ΕΤΒΕ ΠΝΟΒΕ· ΑΥΩ ΑΪΠΑΤΑϸΣΕ ΜΜΟΥ· ΑΥΩ ΑΙΚΤΟ
 ΜΠΑΖΟ ΕΒΟΛ ΜΜΟΥ· ΑϸΛΥΠΗ· ΑϸΜΟΩϸ ΕϸΟΚ̄Μ ΜΠΑΜ̄ΤΟ ΕΒΟΛ ΖΝ ΝΕϸΖΪΟΥΟΕ·^{v.17}
- v. 18 ΑΪΝΑΥ Ε̄ΝΕϸΖΪΟΥΟΕ ΑΪΤΑΛϸΟΥ· ΑΪΠΑΡΑΚΑΛΕΙ ΜΜΟΥ· ΑΥΩ ΑΪϸ ΝΑϸ ΝΟΥΣΟΛ̄Σ
 Μ̄ΜΕ·^{v.18}
- v. 19 ΟΥΕΙΡΗΝΗ Ε̄Χ̄Ν ΟΥΕΙΡΗΝΗ· Ν̄ΝΕΤ̄ΜΠΟΥΕ Μ̄Ν ΝΕΤΖΗΝ Ε̄ΖΟΥ(Ν)· ΑΥΩ ΠΕΧΕ ΠΧΟΕΪΣ
 ΧΕ ϸΝΑΤΑΛϸΟΥ·
- v. 20 ΠΖΟΕΙΜ ΔΕ ΝΑϸΪ Ν̄ΝΡΕϸΪΪ ΝϸΟ̄ΝΣ Ν̄ΤΕΙΖΕ· ΑΥΩ ΝΝΕΥϸΜϸΟΜ ΝΕΜΤΟΝ ΜΜΟΥ·^{v.20}
- v. 21 Μ̄Ν ΡΑΨΕ ΨΟΟΠ ΝΝΑϸΕΒΗΣ ΠΕΧΕ ΠΧΟΕΪΣ ΠΝΟΥΤΕ·

- v. 13 ΟΥΒΗΥ: ΟΥΒΗΟΥ sa 48 | ΤΟΥΘΛΙΨΙΪ: ΤΟΥΘΛΙΨΙΕΙΣ sa 48 | ΠΤΗΥ: ΠΤΗΟΥ sa 48 | ΝΑϸ<Ι>ΤΟΥ:
 ΝΑϸΙΤΟΥ sa 41.18, sa 48, ΝΑϸΙ[ΤΟΥ] CLM 3469 | ΟΥΖΑΤΗΥ: ΟΥΖΑΤΗΟΥ sa 48, [ΟΥ]ΖΑ[ΤΗΥ] CLM
 3469 | Ν<Α>ΘΛΟΥ: ΝΑΘΛΟΥ sa 41.18, ΝΑΤ̄Ζ̄ΛΟΥ sa 48, [ΝΑΤ̄]Λ[ΟΥ] CLM 3469 | ΕΡΟΪ: [ΕΡΟ]
 ΕΙ sa 48, [ΕΡΟ] I P.Mon.Epiph. 27 | ΣΕΝΑΚΛΗΡΟΝΟΜΕΙ: ΣΕΝΑΚΛΗΡΟΝΟΜΙ sa 48
- v. 14 ΣΕΝΑΧΟΥΟ: ΣΕΝΑΧΟΥ^{sic!} P.Mon.Epiph 27 | ΕΒΟΛ ΝΝΕΖΪΟΥΟΕ: ΕΒΟΛ Ν̄Ν[ΕΖΙΗ] sa 48 | ΕΒΟΛ ΖΝ
 ΝΕΖΪΟΥΟΕ: Ε̄ΒΟΛ ΖΪ ΤΕΖ̄Η sa 41.18, CLM 3469, Ε̄ΒΟΛ ΖΝ ΤΕΖΙΗ sa 48 | ΝΤΕΤ̄ΝϸΪ: ΝΤΕΤ̄ΤΝϸΙ
 P.Mon.Epiph 27
- v. 15 ΕΤΟΥΗΖ: Π̄ΕΤ̄[ΟΥΗΖ] sa 48 | ΝΕΤΧΟϸΕ: ΝΕΧΟϸΕ CLM 3469 | ΕΤΧΟϸΕ: ΠΕΤΧΟϸΕ sa 48 |
 ΕΤ̄Μ̄ΤΟΝ ΜΜΟΥ ΖΝ: + ΠΕΤΧΟϸΕ· ΕΤ̄Μ̄ΤΟΝ Μ̄ΜΟΥ ΖΝ sa 41.18 | ΝΟΥΜΝΤΖΑΡΩΖΗΤ: ΝΟΥΜ̄Ν
 Τ̄ΖΑΡΩΗΤ sa 48 | Ν̄ΝΕΤΟΥΩϸ: Ν̄ΝΕΤΟΥΩϸ sa 48 (!DECOT: Ν̄ΝΕΤΟΥΩϸ)
- v. 16 <Ν>ΝΕΙΝΑΧΪ ΚΒΟ: Ν̄ΝΕΪΝΑΧΪ ΚΒΑ sa 41.18, CLM 3469, Ν̄ΕΙΝΑΧΙ ΚΒΑ sa 48 | Ν̄ΝΕΙΝΑΝΟΥϸΣ:
 Ν̄ΕΙΝΑΝΟΥϸΣ sa 48, Ν̄ΕΪΝΑΝΟΥϸΣ CLM 3469 | ΑΝΟΚ: pr. ΑΥΩ sa 41.18, sa 48, CLM 3469 | ΠΕ(Ν)
 ΤΑΪΤΑΜΙΕ: ΠΕΝΤΑΪΤΑΜΙΟ CLM 3469 | ΝΙΒΕ: ΝΙϸΕ sa 48, CLM 3469
- v. 17 ΑΪΛΥΠΗ: ΑΕΙΛΥΠΕΙ sa 48, ΑΪΛΥΠ̄ΕΪ CLM 3469 | ΝΟΥΚΟΥΪ: ΝΟΥΚΟΥΕΙ sa 48 | ΑΪΠΑΤΑϸΣΕ: ΑΕΙ-
 ΠΑΤΑϸΣΕ sa 48 | ΑΙΚΤΟ: ΑΕΙΚΤΟ sa 48, ΑΙΚΤ̄[Ο] CLM 3469 | ΑϸΛΥΠΗ: ΑϸΛΥΠΕΙ sa 48, [Αϸ]
 ΛΥΠ̄Ε[Ι] CLM 3469
- v. 18 Ε̄ΝΕϸΖΪΟΥΟΕ: + ΑΥΩ sa 48 | ΑΪΤΑΛϸΟΥ: ΑΕΙ[ΤΑΛ]ϸΟΥ sa 48 | ΑΪΠΑΡΑΚΑΛΕΙ: ΑΕΙΠΑΡΑΚΑΛΕΙ sa
 48 | ΑΪϸ: ΑΕΙϸ sa 48
- v. 20 ΠΖΟΕΙΜ ΔΕ ΝΑϸΪ: ΠΖΟΕΙΜ [ΝΑϸΙ] sa 48 | ΝΝΕΥϸΜϸΟΜ: Ν̄ΝΕΥΨ ΟΜ ΟΜ sa 48 | ΝΕΜΤΟΝ: Ν̄ΜΤΟΝ
 sa 41.18, Ε̄Μ[Τ]ΟΝ sa 48, [Ε]ΜΤΟΝ CLM 3469

4. English Translation of Isa 56–57

The English translation of Isa 56–57 from the Sahidic dialect of the Coptic language reads as follows:⁴⁹

Chapter 56

- v. 1 This is what the Lord says: Keep judgment;⁵⁰ do righteousness,⁵¹ for my salvation has drawn near to arrive and my mercy to be revealed.
- v. 2 Happy is the man who does these things, the person who holds them fast, who keeps *my*⁵² sabbaths so as not to profane them,⁵³ and watches his hands so as not to do wrong.
- v. 3 Let not the alien who clings to the Lord say, ‘So then the Lord will separate me from his people,’ and let not the eunuch say, ‘I am a dry tree.’
- v. 4 This is what the Lord says *to the eunuchs*:⁵⁴ As many as keep my *commands*⁵⁵ and choose the things that I want and hold fast my covenant,
- v. 5 *I will bring them into my holy mountain and*⁵⁶ I will give to them, in my house and within my wall, *a chosen and*⁵⁷ esteemed place, better than sons and daughters; I will give them an everlasting name, and it shall not fail.
- v. 6 And to the aliens who cling to the Lord, to be subject to him, to love the name of the Lord, so that they may be his male and female slaves – and as for *them*⁵⁸ who keep my sabbaths so as not to profane them⁵⁹ and hold fast my covenant –
- v. 7 I will bring them into my holy mountain and make them joyful in my house of prayer; their whole burnt offerings and their sacrifices will be acceptable on my altar, for my house shall be called a house of prayer for all the nations⁶⁰ –
- v. 8 said the Lord, who gathers the dispersed of Israel – for I will gather to *you*⁶¹ a gathering.
- v. 9 All you wild animals that live in the fields, all you wild animals of the forest, come here; eat!

⁴⁹ In translating the text using NETS, the same principles were applied as in the translation of the previous chapters (cf. e.g. Bąk, *Isa 46–48*, 614).

⁵⁰ Lit. *the* judgment → T 5.

⁵¹ Lit. *the* righteousness → T 5.

⁵² NETS: *the* → T 5.

⁵³ Lit. *Them* om. in the LXX (μὴ βεβηλοῦν) → T 1.

⁵⁴ See the commentary.

⁵⁵ NETS: *sabbaths* → T 3.

⁵⁶ Om. in NETS → T 1.

⁵⁷ Om. in NETS → T 1.

⁵⁸ NETS: *all* → T 3.

⁵⁹ Lit. *them* om. in the LXX (μὴ βεβηλοῦν) → T 1.

⁶⁰ Tr. → T 6.

⁶¹ NETS: *to him* → T 3; see also the commentary.

- v. 10 *Come*,⁶² observe that all have become totally blind; they have not learned how to *bark*;⁶³ they are all silent⁶⁴ dogs; they *are not* able to⁶⁵ *answer*;⁶⁶ dreaming in bed, loving to slumber.
- v. 11 The dogs⁶⁷ are shameless in their soul⁶⁸, not knowing satisfaction. *And*⁶⁹ they are evil, not knowing understanding. They have all followed their own ways, each in *his own*⁷⁰ manner.

Chapter 57

- v. 1 Observe how the righteous has perished, and no one takes it to *his*⁷¹ heart; righteous men are being taken away, and no one takes notice, for the righteous has been taken away from the presence of unrighteousness;⁷²
- v. 2 his burial will be in peace; he has been taken away from their⁷³ midst.
- v. 3 But as for you, draw near here, you *sons of the lawless*,⁷⁴ you offspring of adulterers and of a whore.
- v. 4 In what have you indulged? And against whom have you opened your mouth wide? And against whom have you let loose your tongue? Are you not children of destruction, *the*⁷⁵ lawless offspring
- v. 5 who⁷⁶ call on⁷⁷ their⁷⁸ idols under *shady*⁷⁹ trees, slaughtering their children in the ravines, among the rocks.
- v. 6 That is your portion; that is your lot; *from* them⁸⁰ you have poured out libations, and to them you have brought a sacrifice. Shall I not therefore be angry for these things? *said the Lord*.⁸¹
- v. 7 *There was your bed upon a high and lofty mountain*,⁸² and there you brought up *a sacrifice*.⁸³
- v. 8 Behind⁸⁴ the posts of your door you have set up *a memorial*.⁸⁵ You supposed that if you should desert me, you would obtain something greater. You have loved those who lay with you

62 Om. in NETS → T 1.

63 NETS: how to think → T 3.

64 See the commentary.

65 NETS: they *will not be* able to → T 7.

66 NETS: to *bark* → T 3.

67 Lit. *And* the dogs (LXX: *καὶ* = sa 52).

68 LXX lit. in *the* soul → T 5.

69 LXX: *καὶ* = sa 52.

70 NETS: *the same* → T 7.

71 Om. in NETS → T 5.

72 Tr. in the LXX → T 6.

73 Lit. *their* om. in the LXX (*ἐκ τοῦ μέσου*) = Sa.

74 NETS: *lawless sons* → T 7.

75 NETS: *a* lawless offspring → T 5.

76 NETS: *You are the ones* who → T 7.

77 Om. prep. *ἐπὶ* → T 4.

78 Lit. *their* om in the LXX (*τὰ εἰδωλα*) = Sa.

79 NETS: *thick* → T 3.

80 NETS: *and* to them → T 2, T 4.

81 Om. in NETS → T 1.

82 Tr. in the LXX → T 6.

83 NETS: *your sacrifices* → T 7. See the commentary.

84 Lit. *And* behind (LXX: *καὶ ὀπίσω* = Copt.).

85 Tr. in Copt. → T 6. NETS: *your memorials* → T 7, see the commentary.

- v. 9 and multiplied⁸⁶ your fornication with them, and you have made many those who were far from you and sent ambassadors beyond your borders, and you turned away and were *very*⁸⁷ humbled even to Hades.
- v. 10 You grew weary with your long journeys, but you did not say, '*Now*⁸⁸ I will cease to regain strength, *because I have accomplished these things*.'⁸⁹ Therefore you⁹⁰ did not entreat me.
- v. 11 Of whom were you cautious and afraid, and you lied to me and did not remember me, nor did you take me into your⁹¹ *thoughts*⁹² or into your heart? And when I see you, I disregard⁹³ you, and you have not feared me.
- v. 12 And I will declare my righteousness and your evils, which will not help you.
- v. 13 When you cry out *to them*,⁹⁴ let them deliver you in your affliction! For the wind will take all of these, and a tempest will carry them⁹⁵ away. But those who cling to me shall possess the earth and inherit my holy mountain.
- v. 14 And they shall say, 'Cleanse the ways before him, and remove the obstructions from my people's *ways*.'⁹⁶
- v. 15 This is what the⁹⁷ Lord says, the Most High, who dwells forever in lofty places – Holy among the holy ones is his name, the Lord Most High who rests among the holy ones and gives patience to the faint-hearted⁹⁸ and gives life to those who are broken of heart.⁹⁹
- v. 16 I will not punish you forever, nor will I always be angry with you, for a spirit shall go forth from me, and¹⁰⁰ I have made every breath.
- v. 17 Because of sin I grieved him a little while;¹⁰¹ *and*¹⁰² I struck him and turned my face away from him, and¹⁰³ he was grieved and went on sullen *in my presence*¹⁰⁴ in his ways.
- v. 18 I have seen his ways, and¹⁰⁵ I healed him and¹⁰⁶ comforted him, yes,¹⁰⁷ gave him true comfort –
- v. 19 peace upon peace to those that are far and to those that are near. And the Lord said, I will heal them.

86 See the commentary.

87 Om. in NETS → T 1.

88 Om. in NETS → T 1.

89 NETS: *Because you have accomplished these things* → T 7.

90 See the commentary.

91 Lit. *your* om. in the LXX → T 1.

92 NETS: *thought* → T 7.

93 Lit. *I will* disregard → T 7.

94 Om. in NETS → T 1.

95 Lit. *them* om. in the LXX → T 1.

96 NETS: *way* → T 7.

97 Lit. *the* om. in the LXX → T 5.

98 Tr. → T 6.

99 Lit. *in their heart* → T 4.

100 Lit. *and* om. in sa 52 → T 2.

101 Tr. → T 6.

102 LXX: *καὶ* (= sa 52).

103 Lit. *and* om. in sa 52 → T 2.

104 Om. in the LXX → T 1.

105 Lit. *and* om. in sa 52 → T 2.

106 Lit. *and* om. in sa 52 → T 2.

107 Lit. *and* (LXX: *καὶ* = sa 52).

v. 20 But thus *the wave will take those who work iniquity*¹⁰⁸ and they shall not be able to rest.

v. 21 There is no rejoicing for the impious, said the Lord God.

5. Tables of Language Differences

The differences between the text of the Septuagint and its Coptic translation will be presented in the following order: additions (Table 1), omissions found in the Coptic text (Table 2), the use of different vocabulary (Table 3), changes of prepositions (Table 4) and articles (Table 5), changes in word order (Table 6) and semantic changes (Table 7). The last table shows the Greek borrowings appearing in the Coptic text of Isa 53 (Table 8).¹⁰⁹

Table 1. Additions in the Coptic text

Verse	Septuagint text	Coptic text
56:2	μη βεβηλουν: so as not to profane	ΕΤΜΞΑΖΜΟΥ: so as not to profane <i>them</i> (Ziegler: + αυτα Co)
56:5	δωσω αυτοις: I will give to them	pr. †ΝΑΧΙΤΟΥ ΕΞΟΥΝ ΕΠΑΤΟΥ ΕΤΟΥΛΑΒ· ΑΥΩ: I will bring them into my holy mountain and (Ziegler: εισαξω αυτους εις το ορος το αγιον μου και Sa)
56:5	τόπον όνομαστον: an esteemed place	pr. ΕΥΟΤΠΙ ΑΥΩ: a chosen and (Ziegler: εκλεκτον και Sa)
56:6	μη βεβηλουν: so as not to profane	ΕΤΜΞΑΖΜΟΥ: so as not to profane <i>them</i> (Ziegler: + αυτα Co)
56:10	ιδετε: observe!	pr. ΑΜΗΝ: come! (Ziegler: pr. δευτε Sa)
57:6	fin.]	+ ΠΕΞΕ ΠΧΟΕΪC: said the Lord (Ziegler: + λεγει κυριος Sa)
57:9	εταπεινωθης: you were humbled	ΑΘΒΒΙΟ ΕΜΑΤΕ: you were <i>very</i> humbled (Ziegler: + σφοδρα Sa)
57:10	παυσομαι: I will cease	†ΝΑΚΑ ΤΟΤ ΕΒΟΛ ΤΕΝΟΥ: Now I will cease (Ziegler: pr. νυν Sa)
57:11	εις την διανοιαν: into thought	ΖΝ ΝΟΥΜΕΕΥΕ: into <i>your</i> (pl.) thought (Ziegler: + σου Co)
57:13	εταν αναβοησης: when you cry out	ΕΡΩΛΝΩ ΕΖΡΑΪ ΟΥΒΗΥ: when you cry out to <i>them</i> (> Ziegler)
57:13	αποισει: it will carry [them] away	Ν<Α>ΘΛΟΥ ΕΒΟΛ: it will carry <i>them</i> away (Ziegler: + αυτους Co)
57:17	στυγρός: sullen	+ ΜΠΑΜΤΟ: in my presence (Ziegler: + ενωπιον μου Sa)

¹⁰⁸ NETS: *shall the unrighteous be tossed like waves* → T 2, see the commentary.

¹⁰⁹ The addition of a proximal complement in a Coptic text, or an article where the Greek does not have one, can often result from the structure of the Coptic language itself. Although it lends a fuller meaning than in the Greek text and may come as a consequence of reflection on the meaning of a sentence, it often does not make a significant contribution to the history of the transmission of the Greek text. Similarly, the order of words in a sentence may be the result of Coptic phrase construction. For remarks concerning the tables, see also Bąk, *Isa 41*, 76.

Table 2. Omissions in the Coptic text

57:6	κάκείνοις ¹ : <i>and</i> to them	om. <i>καί</i> (Ziegler: εκ(ε)ινοις Co)
57:16	<i>καί</i>	om. in sa 52 (> Ziegler); pr. ΛΥΩ sa 41.18, sa 48, CLM 3469 (= LXX)
57:17	<i>καί</i> ³	om. in sa 52 (> Ziegler)
57:18	<i>καί</i> ^{1,2}	om. in sa 52 (> Ziegler)

Table 3. Changes of words

56:4	τὰ σάββατά μου: my sabbaths	ΕΝΑΠΡΟCΤΑΓΜΑ : my commands (Ziegler: προcταγματα Co)
56:6	πάντας τοὺς φυλασσομένους: for <i>all</i> who keep	< N > ΕΤΖΑΡΕΖ : for <i>them</i> who keep (Ziegler: om. πάντας Sa)
56:8	συνάξω ἐπ' αὐτόν: I will gather <i>to him</i>	†ΝΑCΩΟΥΖ ΕΧΩ : I will gather <i>to you</i> (Ziegler: ἐπ' αὐτους = CLM 3469: [εχω]γ), sa 41.18, sa 48 = LXX
56:10	οὐκ ἐγνώσαν φρονήσαι: they have not learned how <i>to think</i>	ΜΠΟΥΕΙΜΕ ΕCΝΤ : they have not learned how <i>to bark</i> (> Ziegler)
56:10	οὐ δυνήσονται ὑλακτεῖν: they will not be able <i>to bark</i>	ΕΜἸ CΟΜ ΜΜΟΥ ΕΟΥΑΖΜΕC : they are not able <i>to answer</i> (> Ziegler)
57:5	ὑπὸ δένδρα δασέα: under thick trees	ΖΑ ΖΕΝΩΗΝ ΝΖΑΪΒΕC : under <i>shady</i> trees (> Ziegler)

Table 4. Changes of prepositions

57:5	οἱ παρακαλοῦντες ἐπὶ τὰ εἰδωλα: who call on their idols	ΕΤΠΑΡΑΚΑΛΕΙ ΝΝΕΙΔΩΛΟΝ : who call on their idols (Ziegler: om. ἐπὶ Co)
57:6	κάκείνοις: <i>to</i> them	ΕΒΟΛ ΝΝΕΤἸΜΑΥ : <i>from</i> them (> Ziegler)
57:15	τοῖς συντετριμμένοις τὴν καρδίαν: to those who are broken of heart	ΝΝΕΤΟΥΟΥC ΖΜ ΠΕΥΖΗΤ : lit. to those who are broken <i>in their</i> heart (> Ziegler)

Table 5. Changes of articles

56:1	κρίσιν: judgment	ΕΠΖΑΠ : lit. <i>the</i> judgment (> Ziegler)
56:1	δικαιοσύνη: righteousness	ΝἸ ΔΙΚΑΪCΥΝΗ : lit. <i>the</i> righteousness (> Ziegler)
56:2	τὰ σάββατα: the sabbaths	ΕΝΑCΑΒΑΤΟΝ : <i>my</i> sabbaths (Ziegler: μου Sa)
56:8	συνάξω ἐπ' αὐτόν: I will gather <i>to him</i>	†ΝΑCΩΟΥΖ ΕΧΩ : I will gather <i>to you</i> (fem.) (< Ziegler); in sa 41.18 and sa 48: ΕΧΩC (= LXX); see the commentary
56:11	τῇ ψυχῇ: in the soul	ΖἸ ΤΕΥΥΧΗ : in <i>their</i> soul (> Ziegler)
57:1	τῇ καρδίᾳ: [in] the heart	ΖἸ ΠΕCΖΗΤ : in <i>his</i> heart (> Ziegler)
57:4	σπέρμα: an offspring	ΠΕCΠΕΡΜΑ : <i>the</i> offspring (> Ziegler)
57:15	κύριος: Lord	ΠΧΟΕΪC : <i>the</i> Lord (> Ziegler)

Table 6. Changes in word order

56:7	ὁ γὰρ οἶκός μου ¹ / οἶκος προσευχῆς ² / κληθήσεται ³ / πᾶσιν τοῖς ἔθνεσιν ⁴ : for my house ¹ / shall be called ³ / a house of prayer ² / for all the nations ⁴	ΕΝΑΜΟΥΤΕ ΓΑΡ ³ / ΕΠΑΗ ¹ / ΧΕ ΠΗΪ ΜΠΕΩΛΗΧ ² / ΝΝΖΕΘΝΟC ΤΗΡΟΥ ⁴ (> Ziegler)
57:1	ἀπὸ γὰρ προσώπου ἀδικίας ¹ / ἦρται ὁ δίκαιος ² : for the righteous has been taken away ² / from the presence of unrighteousness ¹	ΑΥΘ<Ι> ΓΑΡ ΜΠΔΙΚΑΪΟC ² / <Ν>ΝΑΖΡΜ ΠΧΪ ΝΘΟΝC ¹ (> Ziegler)
57:7	ἐπ' ὄρος ὑψηλὸν καὶ μετέωρον ¹ / ἐκεῖ σου ἡ κοίτη ² : upon a high and lofty mountain ¹ , / there was your bed ²	ΕΡΕΠΟΥΜΑ ΝΝΚΟΤΚ ² / ΖΪΧΝ ΟΥΤΟ<Ο>Υ ΕΥΧΟCΕ ΑΥΘ ΕΥΖΛΟΥΛΩΟΥ ¹ : <i>there was your bed² / upon a high and lofty mountain¹</i> (> Ziegler)
57:8	καὶ ὀπίσω τῶν σταθμῶν τῆς θύρας σου ¹ / ἔθηκας μνημόσυνά σου ² : behind the posts of your door ¹ / you have set up your memorials ²	ΑΥΘ ΑΚΩ ΝΟΥΡ ΠΜΕΕΥΕ ² / ΖΪ ΠΑΖΟΥ ΝΝΟΥΕΘΡΟ ΜΠΟΥΡΟ ¹ (> Ziegler)
57:15	ὀλιγοψύχοις ¹ / διδούς ² / μακροθυμῶν ³ : who gives ² / patience ³ / to the faint-hearted ¹	ΠΕΤΤ ² / ΝΟΥΜΝΤΖΑΡΦΩΤ ³ / ΝΝΖΗΤ ΩΗΜ ¹ (> Ziegler)
57:17	δι' ἁμαρτίαν ¹ / βραχύ τι ² / ἐλύπησα αὐτόν ³ : because of sin ¹ / I grieved him ³ / a little while ²	ΑΪΛΥΠΗ ΜΜΟΥ ³ / ΝΟΥΚΟΥΙ ² / ΕΤΒΕ ΠΝΟΒΕ ¹ (> Ziegler)

Table 7. Semantic changes

56:10	οὐ δυνήσονται: they <i>will not be</i> able to	ΕΜ̄Ν ΘΟΜ ΜΜΟΟΥ: they <i>are not</i> able to (> Ziegler)
56:11	κατὰ τὸ αὐτό: in the same manner	ΚΑΤΑ ΤΕΦΜ̄ΙΝΕ: in <i>his own</i> manner (Ziegler: <i>κατα το εαντου</i> Co)
57:3	υἱοὶ ἄνομοι: lawless sons	ΝΩΗΡΕ ΝΝΑΝΟΜΟC: sons of the lawless (> Ziegler), in sa 48: ΝΑΝΟΜΟC (= LXX)
57:5	οἱ παρακαλοῦντες: [you are] the ones who call	ΕΤΠΑΡΑΚΑΛΕΙ: who call (> Ziegler)
57:7	θυσίας: sacrifices	ΝΟΥΘΥCΙΑ: a sacrifice (in Acc.) (Ziegler: + σου Sa), see the commentary
57:8	μνημόσυνά σου: your memorials	ΝΟΥΡ ΠΜΕΕΥΕ: a memorial (in Acc.) (Ziegler: <i>μνημοσυνον</i> Bo, without any reference to Sa), see the commentary
57:10	ὅτι ἐπραξας ταῦτα: because <i>you</i> have accomplished these things	ΧΕ ΑΪΕΙΡΕ ΝΝΑΙ: because <i>I</i> have accomplished these things (Ziegler: <i>επραξα</i> Co)
57:11	εἰς τὴν διάνοιν: into [your] <i>thought</i>	ΖΝ ΝΟΥΜΕΕΥΕ: into your (pl.) <i>thoughts</i> (> Ziegler); in sa 41.18, sa 48: ΖΜ ΠΟΥΜΕΕΥΕ (= LXX)
57:11	παρορώ: I disregard	†ΝΑΘΩΤ: I <i>will</i> disregard (> Ziegler)
57:13	ἀπὸ τῆς ὁδοῦ: from the <i>way</i>	ΕΒΟΛ ΖΝ ΝΕΖΪΟΟΥΕ: from the <i>ways</i> (> Ziegler); in sa 41.18, CLM 3469: ΕΒΟΛ ΖΪ ΤΕΖΪΗ or in sa 48: ΕΒΟΛ ΖΝ ΤΕΖΪΗ (= LXX)
57:20	κλυδωνισθήσονται: they <i>will be</i> tossed here and there by waves	ΠΖΟΕΙΜ ΔΕ ΝΑΧΙ: the wave <i>will</i> take (> Ziegler)

Table 8. Greek words in the Coptic text

56:9	ἄγριος	ΔΓΡΙΟΝ
57:3 57:4	ἄνομος	ΔΝΟΜΟC ΔΝΟΜΟΝ
57:21	ἀσεβής	ΔCΕΒΗC
56:1; 57:1, 16	γάρ	ΓΑΡ
57:3, 6, 13, 20	δέ	ΔΕ
56:4, 6	διαθήκη	ΔΙΑΘΗΚΗ
57:1 (3x)	δίκαιος	ΔΙΚΑΙΟC
56:1; 57:12	δικαιοσύνη	ΔΙΚΑΙΟCΥΝΗ
56:7	ἔθνος	ΖΕΘΝΟC
57:5	εἶδωλον	ΕΙΔΩΛΟΝ
57:2, 19 (2x)	εἰρήνη	ΕΙΡΗΝΗ
56:9 (2x)	θηρίον	ΘΥΡΙΟΝ
57:13	θλιψίς	ΘΛΙΨΙC
57:6 57:7	θυσία	ΘΥCΙΑ ΘΥCΙΑ
56:7	θυσιαστήριον	ΘΥCΙΑCΤΗΡΙΟΝ
56:8	Ἰσραήλ	ΠΙΗΛ
57:13	κληρονομέω	ΚΛΗΡΟΝΟΜΕΙ
57:6	κλήρος	ΚΛΗΡΟC
56:3; 57:14	λαός	ΛΑΟC
57:17 (2x)	λυπέω	ΛΥΠΗ
57:6	μερίς	ΜΕΡΙC
57:11 (2x), 16	οὐδέ	ΟΥΔΕ
57:5, 18	παρακαλέω	ΠΑΡΑΚΑΛΕΙ
57:17	πατάσσω	ΠΑΤΑCCE
57:5	πέτρα	ΠΕΤΡΑ
57:16	πνεῦμα	ΠΝΑ
56:11	πονηρός	ΠΟΝΗΡΟC
57:9	πορνεία	ΠΟΡΝΙΑ
57:3	πόρνη	ΠΟΡΝΗ
56:4	πρόσταγμα	ΠΡΟCΤΑΓΜΑ
56:2, 6	σάββατον	CΑΒΑΤΟΝ
57:3, 4	σπέρμα	CΠΕΡΜΑ
56:8	συναγωγή	CΥΝΑΓΩΓΗ
56:11	ψυχή	ΨΥΧΗ

6. The Analysis of Selected Philological Questions Found in Isa 56–57

The last part of the paper analyses the more difficult philological questions found in Isa 56–57 concerning two areas. The first results from differences between the Sahidic manuscripts, which have been indicated in the critical apparatus of the Coptic text. The second relates to how the Greek text of the Septuagint is read and translated into the Coptic language. The philological issues requiring commentary are found in the following verses:

Isa 56:4

The Coptic text might suggest a slightly different division of the initial part of the verse. The Septuagint translators read the Greek *τάδε λέγει κύριος τοῖς εὐνούχοις* as ‘This is what the Lord says: To the eunuchs...’ The Coptic notation **ΝΛΙ ΝΕΤΕΡΕΠΧΟΕΙC ΧΩ ΜΜΟΟΥ ΝΝCΙΟΥΡ** suggests putting the colon a little further and reading this part of the verse as ‘This is what the Lord says to the eunuchs.’ If the Coptic text had included the particle **ΧΕ**, the reading of the verse would have been even more unambiguous.

Isa 56:5

Coptic addition at the beginning of the verse **†ΝΑΧΙΤΟΥ Ε̅ΖΟΥΝ Ε̅ΠΑΤΟΥΟΥ ΕΤΟΥΑΑΒ**· **ΛΥΩ** (‘I will bring them into my holy mountain and’) is an exact repetition of the beginning of verse 7.

Isa 56:8

The Coptic translation **†ΝΑCΩΟΥΖ ΕΧΩ** (‘I will gather to *you*’) is not an exact translation of the Greek text *συνάξω ἐπ’ αὐτόν* (‘I will gather to *him*’). It is also difficult to say to whom the singular second-person feminine preposition **ΕΧΩ** refers. The manuscripts that remain most faithful to the Septuagint are sa 41.18 and sa 48, which read **Ε̅ΧΩΦ** (‘to him’). The reading [**ΕΧΩ**]Y found in the heavily damaged witness CLM 3469 may be a translation of several Greek manuscripts that read *ἐπ’ αὐτοὺς*. The English translation of the verse proposed in this article remains faithful to the sa 52 manuscript.

Isa 56:10

The sa 52 manuscript reads **ΖΝΟΥΖΟΟΡ ΤΗΡΟΥ ΕΥΟΥ ΝΕ**· **Ε̅Μ̅Ν̅ Ο̅Μ̅ Μ̅ΜΟΟΥ ΕΟΥΑΖΜΕΦ**, which can be literally translated ‘they are all *many* dogs; they are not able to answer.’ However, such a sentence does not make much sense. Other Coptic manuscripts read **ΕΥΟΝΦ**, derived from the verb **ΩΝΦ** (‘be astonished,’ ‘be dazed’ but also ‘be dumb’¹¹⁰). The **ΕΥΟ<N>Φ** reading gives the sentence the meaning: ‘they are all *silent* dogs; they are not able to answer.’ It is also a correct translation of the Greek *πάντες κύνες ἐνεοί*.

¹¹⁰ W.E. Crum, *A Coptic Dictionary* (Oxford: Clarendon Press 1939; reprint: Eugene, OR: Wipf & Stock 2005) 525a.

Isa 57:7

The Greek text *κακεῖ ἀνεβίβασας θυσίας* can be literally translated as ‘and there you brought up sacrifices.’ In the NETS translation, there is ‘your sacrifices’, which is a translation of only some of the manuscripts listed in Ziegler’s critical apparatus. The reading of sa 52: **ΛΥΩ ΝΤΑΤΑΛΟ ΕΖΡΑΪ Μ̄ΜΛΥ ΝΟΥΘΥCΙΑ** ends with the noun **ΘΥCΙΑ**, preceded by the singular indefinite article **ΟΥ-** and the letter **Ν-**, denoting the direct object of the verb **ΤΑΛΟ** (‘to lift’, ‘to offer up’¹¹¹). Therefore, the text of sa 52 can be understood literally as follows ‘and there you brought up a sacrifice.’ Ziegler’s critical apparatus states that the Sahidic manuscripts correspond to the Greek version *θυσίας + σου* (‘your sacrifices’), which is not true. Only sa 41.18 contains a similar reading: **Ν̄ΝΟΥΘΥCΙΑ** but here too, there is the plural possessive article **ΝΟΥ-**, which does not correspond to the Greek *σου* in the singular. Manuscripts sa 48 and CLM 3469 contain a version that is consistent with the sa 52 manuscript discussed here. There is therefore no reason to add the possessive pronoun ‘your’ in the text and in the translation.

Sa 57:8

In this verse, the issue is very similar to that described above in Isa 57:7. The manuscript reading of sa 52: **ΛΚΩ ΝΟΥΨ ΠΜΕΕΥΕ** (‘you have set up *a memorial*’) does not correspond exactly with the LXX version: *ἔθηκας μνημόσυνά σου* (‘you have set up your memorials’). Since the manuscripts of sa 41.18 and CLM 3469 read according to sa 52, there is no need to introduce the reading contained in sa 48: **Ν̄ΝΟΥΨ ΠΜΕΥΕ** (‘your memorials’).

Isa 57:9

The verb **ΤΑΨΑ**, found in the sa 52 manuscript, is a form derived from the Fayyumic dialect. In the Sahidic dialect, the form **ΤΑΨΟ** should occur.¹¹²

Isa 57:10

There is an observation in Ziegler’s critical apparatus indicating the omission of the pronoun *σου* in the Coptic translations. It is difficult to agree with this observation. Both our manuscript sa 52 and sa 41.18 and sa 48 contain the 2nd person singular pronoun of the feminine **ΝΤΟ**.

Isa 57:20

The beginning of the verse in Coptic is translated slightly differently. Whereas in the LXX the subject of the sentence is ‘the wicked’ (*οἱ ἄδικοι*), in Coptic the role of the subject is ‘the wave’ (**ΠΖΟΕΙΜ**). In Greek, ‘the wicked will be tossed here and there by waves.’ In the Coptic translation, it is ‘the wave will take away those who do iniquity.’

¹¹¹ Crum, *Coptic Dictionary*, 408a.

¹¹² Crum, *Coptic Dictionary*, 452b.

Editing the first two chapters of Trito-Isaiah (Isa 56–57) in the Sahidic dialect reveals several differences between the Septuagint text and its Coptic translation. The omission of Isa 56:12, for instance, underscores the well-established observation that the Coptic translator relied solely on the Greek text, without reference to the Hebrew original. While these variations between the Septuagint and the Coptic translation do not substantially alter the pronunciation of the edited chapters, they offer valuable insight into how Coptic-speaking Christians received the Greek biblical message. This study aims to support further philological and theological research on Trito-Isaiah by presenting available editions of the Sahidic text – emphasising manuscript sa 52 – alongside a comparison with Septuagint manuscripts and an analysis of challenging passages.

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